



Ohr Yerushalayim News

20th September 2017 - Volume 10 - Issue 11 - ראש השנה - יום כפור - תשע"ח

News This Week

עירוב תבשילין

A reminder to make an Eruv Tavshilin on Erev Rosh HaShana (Wednesday)

תקיעת שופר

As in previous years there will be a second Shofar Blowing following davening on both days of Rosh Hashono at approximately 1.30pm.

שבת שובה דרשה

The Rov will be giving a **שבת שובה דרשה** following Davenning on **שבת פרשת האזינו**.

Security Notice

In light of recent incidents nationally people are asked to be extra careful when entering or leaving Shul to ensure that the doors are fully closed behind them and that you are not being followed in by someone suspicious. If you don't recognise an individual attempting to access the building please challenge them or alert one of the gabbaim or Committee members.

Children Activities

There will be refreshments and toys for young children, accompanied by a parent, to enjoy on both days of Rosh Hashono after the first Shofar blowing (approx 11:15) until the end of shul (approx 1:30).

Rov's Yom Tov Collection

All donations to the Rov's annual Yom Tov collection for local needy families will be gratefully received. Charity vouchers/cheques should be made payable to Ahavas Chesed

Shul Burial Board

The Rov strongly encourages all Shul members who are not yet a member of a Burial Scheme to join the Shul scheme. For full details of the Shul Burial Board please be in touch with Avi Stern on 07813 326423

A Final Note For The Year

The editor would like to take this opportunity to wish the Kehilla a **טובה וחתימה טובה** and ask **מחילה** for any offence caused by, or for omissions from the newsletter during the past year.

The Context of Evildoing Rabbi Yitzchok Adlerstein (Torah.org)

Let the wicked one forsake his way and the iniquitous man his thoughts." What makes the sinner wicked, if not his actions and deeds? What should the sinner be asked to forsake, if not his evil actions? Why speak about some nebulous "way" rather than his concrete failings?

The road back for the sinner begins with his abandoning his old way, the way that led him so often to evil. Similarly, he must give up the thoughts – the patterns of thinking and outlooks – that form the backdrop and context of his transgression.

This is consistent with a theme of the sefarim ha-kedoshim, that the yetzer hora need not lure a person anew for each aveirah, but simply move a person to its territory and turf, an entire world that is a "place" of easy aveirah.

What is the context of evildoing, this "place" of easy wrongdoing?

"See, I have placed before you today the life and the good, and the death and the evil....And you shall choose life so that you and your offspring shall live." Once we can recognize the difference between life and death, do we still need to be urged to choose life?

Indeed we do. Since Hashem wills it that we be given the opportunity to exercise free-will, we must always have competing alternatives. We experience satisfaction in positive building and creating that gives life; there must also be a countervailing pleasure in tearing down and destroying. The yetzer hora can influence a person to enjoy destruction, to find joy in activities that harm him and reactions like anger and tear him apart. Even worse, it can persuade him to enjoy destroying others.

We watch curiously as toddlers seem to delight in breaking things, and do not realize that adults are not entirely different. They, too, enjoy causing havoc and chaos. This carries over to the community as well. We observe nations gleefully dedicated to nothing more than the destruction of other nations, investing enormous energy into the development of greater destructive capacity against the other. Destructiveness has become, as it were, a vital force within human civilization.

Character flaws also populate this background of evildoing. Rambam writes, "Do not say that teshuvah applies only to sins involving action. Just as a person must repent of those, he must also examine his evil traits, and repent of anger and hatred and jealousy and frivolousness and the pursuit of money and honor and gluttony." This is also implied in the phrase "Let the wicked one forsake his way," rather than his sins. So long as a person has not addressed his flaws of character, he is in the thrall of the yetzer hora even when he does nothing actively wrong.

Yesod Ha-Avodah offers a mashal of a king who seeks to prepare his son for eventual rule, and wishes to best prepare his inner qualities. While the prince is in the company of his father, the son's inner core cannot be discerned.

The king sends the prince to a distant part of the realm. There, where the king's authority is present but not overt, the prince's true nature expresses itself. The prince is able to discern his own flaws. Realizing that the day approaches when he will be reunited with his father, the prince prepares for the encounter. He feels within himself that the better the job he does in improving his core qualities, the better he is able to think about and prepare for his future encounters with the king.

Yesod Ha-Avodah likens the descent of the soul to this world to the prince sent from the presence of the Father.

Another component of the landscape of evildoing is tunnel vision regarding the majesty of Creation. Animals walk on all fours. Their long axis runs parallel to the ground; their eyes are often fixed on the ground in front of them. Their world, therefore, is their feeding trough. Man, however, walks erect. He lifts up his head and sees afar. He can see G-d within the fullness of His Creation.

Some people do not escape their animal selves. They, too, live a limited existence. Grown people find it amusing when they watch a young child's attachment to a worthless plaything. If that toy is taken away from the child, he wails as if his world had come to an end. But

are adults so different? With what do they preoccupy themselves? What makes them happy? About what do they fritter away valuable time worrying? Are any of those things comparable to the Torah and mitzvos that could gain them eternity? Are adults different from children, or have they merely replaced one kind of toy with another? Chazal had this in mind when they wrote "A person does not sin unless a spirit of lunacy enters into him." This lunacy is a worldview in which the trivial and unimportant become his objects of pursuit. (The Saba Kadisha used to say that in every aveirah, the spirit of lunacy and folly accounts for 99% of his decision; concession to the yetzer hora amounts to only the remaining 1%.)

When a person lives with constricted understanding, everything surrounding him is limited and shriveled. His Torah is narrow; it fails to fill the depth and breadth of halachah. His avodah is constricted; he fails to "taste and see that Hashem is good."

There is a context and backdrop to teshuvah as well. Its most important element is the thirst of the holy spark within each person – the portion of Hashem from Above – for its root and source. The Jewish soul always thirsts for more, each person according to his spiritual level. Only the person whose multiple sins have done severe damage to his personality can be stripped of the emotional longing of the typical Jew. This thirst is what neutralizes the destruction-bent forces within the yetzer hora.

Making use of this teshuvah context follows a discrete pattern. The Tur begins Shulchan Aruch by reminding us how aveiros are committed: "The eye sees, the heart desires, and the limbs complete the action." Teshuvah works similarly. First, a person must turn his eyes upward, and behold Who has created everything. The heart is then aroused, and thirsts for connection with Divinity. The limbs then allow the person to right his course and become a ba'al teshuvah in the active sense.

Part of the context of teshuvah is listening. When the Torah describes national repentance, it writes, "And you will return to Hashem your G-d and listen to His voice." We would have expected the Torah to write "and you will do all that I have commanded you." Instead, the Torah instructs us regarding the first step in teshuvah, after we have moved to a teshuvah context. We first must listen to the sound of Hashem knocking on the walls of our hearts. We must realize, as the Besht taught, that the Heavenly voice which calls us each day to teshuvah may not be heard physically by us, but the neshamah does listen – and takes heed.

In the final analysis, teshuvah depends upon our taking action. Placing our inner selves within the context of teshuvah, inspiring ourselves spiritually and intellectually, and taking pains to hear the voices bidden us return – all these are insufficient. They cannot make us ba'alei teshuvah without concomitant action.

This action does not simply mean distancing ourselves from aveirah. We need to turn the inspiration into individually-tailored action, addressing the core flaws and problems of which we become conscious. The Bais Yosef, for instance, addressed stiff-neckedness not through reflection alone. Realizing the importance of bending his will to that of the Creator, it is said that he loaded rocks upon his shoulders, to physically cause him to bend. This is a perfect example of giving substance to an inner realization by coupling it with action.

Wordless Prayers

Rabbi Naftali Reich (Torah.org)

High noon on Rosh Hashanah. The people tremble in fear and trepidation. What will the future bode? Will it be life or death? Health or sickness? Riches or poverty? All morning, songs and prayers rocked the synagogue walls, and now, the Mussaf prayer, the highlight of the day, begins. Suddenly, the sounds are muted, and the prayers become ethereal murmurs fainter than the softest whisper. Why is this so? Why don't we give free rein to our emotions and shout our prayers with all our might?

The answer lies in the Haftorah reading of Rosh Hashanah. It tells the story of Hannah, the barren wife of Elkanah. She makes a pilgrimage to the Tabernacle in Shiloh and prays her heart out for a child, but not in the customary manner. Her prayers are not demonstrative nor

vocal. Instead, she stands in a corner with her eyes squinted shut and her lips moving soundlessly. Observing her strange behavior, the High Priest assumes she is drunk and asks her to leave.

"No, my lord," she protests. "I am a woman distraught; no wine or spirits have I drunk. I was pouring out my heart before Hashem."

"Go then in peace," says the High Priest. "The Lord of Israel will surely grant your wish."

Surely not everyone who prayed in the Tabernacle had his wish granted. Yet something about Hannah's reply convinced the High Priest that her prayer had been favorably received before the Heavenly Throne. What convinced him of this?

The commentators explain that the ultimate prayer emanates from a yearning so deep that it is beyond articulation. Words, no matter how eloquent, are boundaries to the aspirations of the soul. But the yearning in Hannah's soul for connection with the Almighty was so profound that it transcended all verbal boundaries, so profound that she found it impossible to pray aloud as other people did. Instead, the whispered words of her silent prayer just opened the floodgates of her heart and allowed her torrential feelings to flow upward to Heaven. Such prayers, the High Priest was convinced, would surely be answered, and indeed, it has become customary to pray silently in an attempt to achieve Hannah's exalted state of prayer.

On Rosh Hashanah, the sound of the shofar is the conduit through which the deepest feelings of our hearts flow upward to Heaven. On this awesome day, we do not constrain our prayers in boundaries of specific personal requests. Instead, we offer up our intense yearning for connection with the Almighty, for if we can truly connect with Him, all our needs will be abundantly fulfilled.

A great sage was mulling over the question of who would sound the shofar in the synagogue. A number of his disciples asked to be considered for this great honor.

"This is not simply an honorary task," said the sage. "I need someone who really knows how to sound the shofar." He pointed to one of his disciples. "How about you? What would you think as you sound the shofar?"

"I would think about the deep mystical significance of each of the individual sounds."

"Not good enough," said the sage and shook his head. He pointed to another. "How about you?"

"I would concentrate on extracting pure, perfectly pitched sounds from the shofar."

"Not good enough," said the sage and shook his head again. He pointed to another. "How about you?"

"I would not think any specific thoughts. I would simply close my eyes and let my inner feelings flow through the shofar."

"Ah!" said the sage. "You are the one I am looking for."

In our own lives, we all prepare a long list of personal needs and requests which we will intend to present to Hashem on Rosh Hashanah. But if we would really be in touch with our innermost feelings, we would realize that all our desires and aspirations derive from the insatiable yearning of our souls for connection with the Creator. We would discover that if we focused on achieving that divine connection we would experience joy and fulfillment beyond our wildest dreams.

Now or Never

Rabbi Pinchas Winston (Torah.org)

Listen, O heavens, and I will speak! And let the earth hear the words of my mouth! (Devarim 32:1)

The Talmud says that after history as we know it is said-and-done, the gentile nations of the past will complain to G-d that they were short-shrifted (Avodah Zarah 3a). They will argue that they lost their chance to go to the World-to-Come because they were not given Torah and mitzvos. Had they received Torah like the Jewish people, they will say, they too would have upheld it and earned their own portions in the World-to-Come.

Right.

"Why did you not clamor for Torah while you were still in the previous

world?" G-d could ask them.

"We would have," they might say, "had we known what it was leading to."

"Why did you not check and find out while you still could? Why didn't you investigate Torah and see why Jews believed in it?"

"Well, ah . . ." they will be forced to say.

In any case, the Talmud continues, G-d will humor them nonetheless. He will tell them:

"Fools! Only one who prepared from before Shabbos will have what to eat on Shabbos!" (Avodah Zarah 3a)

In other words, G-d will tell them, just as a Jew had to prepare before Shabbos in order to have cooked food on Shabbos, likewise you had to have to perform mitzvos in the previous world to enjoy their benefit now.

"Nevertheless, I will give to you an easy mitzvah called 'Succah.' Go perform it!" (Avodah Zarah 3a)

This statement causes bells to go off in the Talmud. Mitzvos in the World-to-Come? Not possible, as Rebi Yehoshua explains. The Torah, at the end of Parashas VaEschanan, says that mitzvos can only be performed in this world, not in the World-to-Come. Was G-d merely playing a joke on them?

The Talmud says no. G-d doesn't play jokes on His creations.

In any case, the Talmud continues:

Immediately, all the gentiles build succos on their roofs. G-d however makes the sun beat on them like it does in the heat of summer. [When the heat becomes too intense] the gentiles kick their succos and leave. (Avodah Zarah 3a)

If G-d does not play tricks on His creations, then why did He make it impossible to fulfill the mitzvah He gave them as a test? As the Talmud points out, even a Jew is allowed to leave the succah in such extreme and uncomfortable conditions. What did G-d prove?

The Talmud answers:

[A Jew] would leave, but they would not kick the succah [in frustration]. (Avodah Zarah 3a)

The difference between a Jew and a gentile, the Talmud says, is not the mitzvah per se, but each relates to it. What does kicking something in anger reveal? That the person feels betrayed, taken advantage of, cheated. If a Jew is forced out of the succah for reasons beyond his control, he does not feel slighted by G-d, but reprimanded. He does not see himself as the abused, but as the abuser.

The verse says:

Fortunate is the man whom You, G-d, chastise, and from Your Torah You teach him. (Tehillim 94:12)

G-d did not play a trick on the gentiles. He set them straight about Torah and mitzvos. He told them it wasn't the mitzvah itself that counted most, but how the person doing the mitzvah relates to it. This is what Moshe Rabbeinu tried to teach the Jewish people prior to his death when he said:

Now, Israel, what does G-d, your G-d, ask of you? Only to fear G-d, your G-d . . . (Devarim 10:12)

Isn't fear of G-d only ONE of 613 mitzvos? What about the other 612 mitzvos?

That was the whole point, Moshe Rabbeinu was teaching. Once a person masters fear of G-d, the rest of the mitzvos for him become far more "natural." For the person who truly fears G-d, performing mitzvos becomes second nature, as they will actually become in the Messianic Era when there really will be no yetzer hara anymore (Succah 52a).

A major part of reaching the ultimate level of fear of G-d is Divine chastisement. We do not know ourselves as well as G-d does, and only He can set us on the straight path and keep us there. If we don't heed His "advice," how can we possibly achieve personal spiritual perfection?

Kicking the succah on the way out proved to the gentiles that even if they had mitzvos to perform in this world, they would never have achieved the fear of G-d they are meant to promote. They would

not have developed the proper relationship to them, and therefore the mitzvos would not have accomplished what they were meant to develop in the person performing them.

It is one's relationship to mitzvos that really counts the most, as the Talmud may also be alluding to on a different level. This however is only perceivable after first explaining a concept the Maharal revealed. It is a mind-blowing idea to say the least, and it helps to answer the question the Talmud raises about mitzvos in the World-to-Come.

The halachah of Eruv Tavshillin was created by the rabbis to allow a person to prepare for Shabbos on Yom Tov. In general, one is not allowed to prepare for another day on Yom Tov, only for the day itself. However, sometimes Yom Tom is on Friday, and preparing for Shabbos on Thursday is not always the ideal thing.

Therefore, by preparing an Eruv Tavshillin on Thursday when it is still permissible to cook for Shabbos, a person has essentially begun cooking for Shabbos before Yom Tov. The Eruv is a legal device designed to extend the Shabbos preparation process into Yom Tov so that the cooking can be completed on Friday.

Eruv Tavshillin is an interesting halachah to discuss, but not here. What is important is the idea it teaches, and how it pertains to this discussion, including the mitzvah of Succah. For, just as the walls of the succah enclose that which is within in, likewise does the Eruv Tavshillin enclose Yom Tov within it. One's relationship to mitzvos in this world, it will turn out, will act similarly with respect to the Messianic Era as well.

The halachah says that an Eruv Tavshillin allows cooking for Shabbos at a time when it is not otherwise permissible because of what was performed before Yom Tov. Similarly, the Maharal explains that a person who correctly performed mitzvos beyond the Messianic Era when there was a yetzer hara will be able to perform them in the Messianic Era when there won't be one. Since he performed mitzvos when he had to fight the yetzer hara, he will be allowed to perform mitzvos even when there is no yetzer hara to fight.

To what end? All the reward for performing mitzvos is from overcoming the yetzer hara who tried to interfere with doing them. No yetzer hara, no resistance. No resistance, no reward, right?

Wrong, says the Maharal. Part of the reward for properly performing mitzvos while we have a yetzer hara is the opportunity to perform them when we will no longer have one—as if we still do. Just as mastering fear of G-d makes the other 612 mitzvos easier to perform, but does not reduce the reward for doing them, likewise properly performing mitzvos in this world gives us the reward of Messianic mitzvos without any loss of benefit.

This is the deeper meaning of, "The reward of a mitzvah is a mitzvah" (Pirkei Avos 4:2). The reward of a mitzvah performed in this yetzer hara-oriented world is the opportunity to perform a mitzvah in the yetzer hara-less world, and continue to receive reward for it. The interest accrued from the proper use of free will in this world pays dividends long after free will becomes a concept of the past.

According to the Talmud, this is true not just of the Messianic Era, but even into Olam HaBa—the World-to-Come. This is what G-d will tell the gentiles at that time when they complain about their lack of mitzvos in this world. "Mitzvos still exist," He will tell them, "but only for the person who performed them in the previous world and developed the proper relationship to them. Only the person who prepared on 'Erev Shabbos' can eat on 'Shabbos.' Your complaint," He will prove to them, "is far too little, and far too late."

Knowing this, one is now ready to better appreciate this week's parsha, and the holiday of Succos that follows.

A Blast from the Past

Rabbi Label Lam (Torah.org)

(HASHEM) Remembers the forgotten with judgment. . . (Rosh HaShana and Yom Kippur Liturgy)

Where is there to hide?! If everything is remembered by G-d then what hope to we have to rehab our image?

The Kotzker Rebbe cleverly and sharply deduced from these words a saving notion. The implication of HASHEM remembering the forgotten

matters implies too that HASHEM forgets things that are mentioned or remembered by us. What does that mean?

Let us say a person buries his sin and tries to cover it up pretending it never happened. It's like ignoring a tax bill. It just never goes away even if we choose to ignore it. The flip side is also true that if he verbalizes it and confesses then it is forgotten. King Solomon discerned this point when he wrote, "One who covers his sin will not be successful but he who admits and abandons (his ways) will receive mercy. (Mishlei 28:13)

Alos, if one mentions his accomplishments and brags aloud about his successes they too can be forgotten or deleted from the memory bank of the universe. If he buries his good deeds and does not cash in on them in this world for honor or public recognition then they are remembered forever by HASHEM.

I know of a few prominent families with extraordinary success with their children. In both of these cases the grandfathers exerted themselves during World War II to save thousands and thousands of Jews from the ravages of the Nazis.

After the war when chroniclers of the history approached them to interview them about their activities they remained silent and never uttered a word or told a single story portraying their self-sacrifice and heroism. "(HASHEM" extends kindness to thousands (of generation) to those who love Me and keep My Mitzvos". Those deeds done for HASHEM and HASHEM alone are never forgotten. (Shemos 20:6)

Therefore it is important to take an inventory, especially during these auspicious days between Rosh HaShana and Yom Kippur and see if there might be something there that needs mentioning so it can be forgotten.

A bunch of years back on Erev Pesach I got a call, a blast from the past. A young Jewish girl, Leslie S someone I had gone to public elementary school and public high school with many moons ago was reaching out for some spiritual assistance.

She called me by my English name and introduced herself. We had not spoken since 6th grade but I remembered immediately who she was. She told me that she heard I became a Rabbi and she hoped I could guide her on a certain matter. I neither denied nor confirmed her claim about me but I did agree to listen carefully to her plight and do what I could.

When the conversation was winding down I asked her if she was in touch with anyone from the old days and she shared with me a short list of people, some of whom I remembered and inquired about.

Then she asked me whether I was in touch with anyone from way back then. I have a friend who had become Shomer Shabbos like me and he was basically the only one that I have any connection to after all these many years. So I told her I'm still in close contact with, let us say Steve Goldberg (the name has been changed to protect the innocent-guilty). When I just mentioned his name, she immediately chimed in, "Steve Goldberg!? He pulled the chair out from under me in 6th grade!"

After we hung up I called my buddy and asked him to guess who just called. There was no way he was going to get it so I dropped her name, "Leslie S!" He responded laughingly, "Leslie S? I pulled the chair out from under her in 6th grade!" I told him, "I know! When I mentioned your name, she told me!" He got such a shock! "SHE REMEMBERED!?! SHE REMEMBERED!?! I have to give her a call myself and ask for forgiveness! Here it was more than 40 years later and Leslie S did not forget and certainly HASHEM does not forget either, and we must act here and now to avoid being surprised with a blast from the past.

Choose Life

Y Kormornick (Shortvort.com)

Most of us envision Hashem opening His three books, evaluating our deeds and writing us in, hopefully, in the Book of Life. But the Nesivos Shalom says that it is we who are inscribing ourselves in the Book. In the Torah, Hashem tells us "Behold, I have set before you today life and good, and death and evil... You shall choose life, so that you and your offspring shall live."

Being written in the Book of Life means that we aspire to a true life. A life filled with the purpose of doing Hashem's will through accepting His will. We must also attempt to take real steps towards growth, and before every act we are about to do, and as we plan how to go about it, we must ask ourselves: Is this Hashem's will or not?

We may have made many mistakes this year but our desire for a fuller spiritual life, the desire to be counted among the tzadikkim is the reason why Hashem will consider us as such in essence. We are where our heart is, and that is where we will be written.

To be considered alive we must be connected to the Source of life, for life can only be life if lived with Hashem.

The Week Ahead

ערב ראש השנה

Mincha & Kabbolas Yom Tov	6.57pm
Candle Lighting	6.57pm

ראש השנה יום א

Shacharis	8.30am
Tekias Shofar	Approximately 11.00am
Second Tekias Shofar	Approximately 1.30pm
Mincha followed by a Shiur by Rabbi Yechiel Emanuel	6.45pm

ליל ב ראש השנה

Maariv	7.59pm
Candle Lighting	7.59pm

ראש השנה יום ב

Shacharis	8.30am
Tekias Shofar	Approximately 11.00am
Second Tekias Shofar	Approximately 1.30pm
Mincha & Kabbolas Shabbos	6.52pm
Candle Lighting	No later than 6.52pm

שבת שובה

Shacharis	9.00am
1st Mincha	1.30pm
2nd Mincha	6.45pm
Rov's Shiur	Following
Maariv & Motzei Shabbos	7.54pm

צום גדליה

Taanis Starts	5.13am
Selichos & Shacharis	6.30am / 7.30am
Mincha & Maariv	6.35pm
Taanis Ends	7.45pm

Mon / Thurs	6.00am / 6.30am / 7.45am
Tues / Wed	6.00am / 6.40am / 7.45am

ערב יום כפור

Selichos	6.20am / 7.00am / 7.45am
Mincha	3.00pm

ליל יום כפור

Candle Lighting	No later than 6.35pm
Kabbolas Shabbos & Yom Tov	6.35pm
Kol Nidrei	6.55pm

יום כפור

Shacharis	9.00am
Yizkor	Approximately 12.15pm
Mincha	4.35pm
Maariv & Motzei Shabbos & Yom Tov	7.36pm

Sunday	7.10am / 8.15am
Monday	6.45am / 7.10am / 8.00am
Tuesday	6.45am / 7.20am / 8.00am
Mincha & Maariv	6.30pm
Late Maariv	8.00pm